

12

A  
S E R M O N

Preached at E. 10. 27

C H A R D,

JUNE 21. 1685.



Before the Right Honourable  
JOHN Lord CHURCHILL,  
And His MAJESTIE'S Forces.

By S. RICH, A. M. Rector of *Stalbridge*, in the County  
of *Dorset*; and Chaplain to his Grace the  
Duke of *ALBEMARLE*.

EIKON BASILAIKH, Pag. 177.

*I am sure the right methods of Reforming the Church cannot  
consist with that of perturbing the Civil State, nor can Religion  
be justly advanced by depressing Loyalty, which is one of the  
chiefest Ingredients and Ornaments of true Religion; for next  
to Fear God, is, Honour the King.*

L O N D O N,

Printed by R. N. for Charles Brome at the Gun  
in *St. Paul's Church-Yard*. 1685.

2

# SERMON

Preached at

## CHURCH

St. Paul's Church-Yard

### JOHN LORD CHURCHILL

#### And His MAJESTY'S FORCES

By S. RICH. A. M. Rector of St. Paul's Church, in the County  
of Dorset, and Chaplain to his Grace the  
Duke of ALBEMARLE.

1790: 90

And for the right of the Church of England to the  
exclusive privilege of performing the Civil Service, nor can Religion  
be justly advanced by despising Society, which is one of the  
chief Ingredients and Ornament of true Religion; for what  
is the Church, without the King?

LONDON

Printed by R. M. for Charles Brown at the Gun  
St. Paul's Church-Yard, 1790.

To the Right Honourable

**J O H N**

**LORD CHURCHILL** of **AYMOUTH**,  
**BARON** of **SANDRIDGE**,

One of the most Honourable Lords of His  
**MAJESTIE'S** Bed-Chamber,

**MAJOR GENERAL** of all His Majestie's  
**FORCES** both Horse and Foot, and Captain of  
the Third Troop of His Majestie's Guards, &c.

**MY LORD,**

**A** *S His most Sacred MAJESTY*  
*(whose Life and happy Raigh God long*  
*preserve) did very Providentially make*  
*Choice of Your Lordship, as a signal Instrument*  
*in that great and glorious Action; which un-*  
*der God was the Preservation of His MAJES-*  
*TY and His Kingdoms: So was Your Lord-*  
*ships.*

## The Epistle Dedicatory.

*ships readiness as Eminent in the performance of all His Sacred commands; insomuch that by the Loyal obedience, the Conduct, Care and Courage of Your Honourable self, together with Your Illustrious Associates, there was a short end put to the raging torrent of an unparallel'd Rebellion; wherein the influence of Your Lordships example wrought Miracles never to be forgotten.*

My Lord,

*As I had often the Honour to be a witness of Your Lordships brave and generous behaviour towards His MAJESTIE'S Forces, so I had the further Honour of being commanded by Your Lordship into the Pulpit, and afterwards to commit that to the Press, which I had delivered before to the Army, which could I with modesty have declined, had been.*

*But since the Discourse was chiefly upon Non-Resistance, I ought not to be the first that should dare oppose Your Lordships commands in that particular, being resolved to be obedient in all others.*

*And though I know the following Discourse may upon the reading of it, be subject to the Censure of some, who I believe will not be backward*



## The Epistle Dedicatory.

*ward to asperse even Majesty it self; yet I am the more at ease, because I reckon my self to be under the Protection of a person whose Character gives a reputation to all that have the Honour to serve him.*

*Nor can I, My Lord, but be sensible of Your Lordships Candid acceptance of the little Service I did in my happy Intercepting the two Posts and Letters of the Rebels, and bringing them to your Lordship; which was the occasion of Your Commands on me, to Preach the next day; and having therein obeyed Your Lordships Command, Your Goodness hath given me some sort of Title to presume upon this Dedication, which begs only Your Pardon for the confidence of a Loyal Subject; and a person otherwise at Your Lordships devotion, by all the tyes that can oblige an honest man, and,*

My Lord,

YOUR LORDSHIPS

most Obedient Servant,

S. RICH.



A  
S E R M O N

Preached before  
His Majestie's Forces.

R O M. XIII. 2.

*And they that resist, shall receive to themselves damnation.*

**A**S there are some *ages* and *times*, that are more infested with unhappy Influences from the heavens, and noxious Reeks from the earth, which by poisoning the air, roots, and herbs, propagate that deadly venom into mens bodies that even wearies death, and gluts the grave with its slaughters. In like manner there are poisonous *Lectures* in the *Conventicle*, and *malign humors* in the *Populace*, which infect the publick air, & spread a fatal contagion into mens *Principles* and *Manners*, which flies like infection, and destroys like the plague: And if ever *times* were under cross and unlucky Aspects, if ever there

B

were

## A Sermon preached before

were a spirit of *phrensie* and *mischief* in the world in any daies since the *first*, certainly the Lot is fallen on *ours*; wherein mens *Principles* and *Practices* contend which shall outdo each other in *degrees* of *evil*, and 'tis hard to say which are worse, mens *actions* or *opinions*: we are fallen into *times*, wherein among some 'tis a piece of gallantry to *defy* God, and a kind of wit to be an *Atheist*: among others 'tis Religion to be *phantastick*, and *Conscience* to be *turbulent* and *ungovernable*, nor have mens *practices* come short of the *malignity* of their *belief*, but if possible have *outdone* it. *Atheism* hath not rested in the *Judgment*, but proceeded to all *enormities* and *debauches*, and we had not been here at this day, upon this occasion, if *Rebellion* had slept in *Opinion*. But alas, the venom of the *Asp* hath swoln into deadly tumors, and those *Seditious Principles* which bred the *last Civil war*, have again shot their poysonous arrows into the *Vitals* of the *publick body*. We yet feel the smart of those wounds, and the generations to come will wear the Scars and the marks of that *Rebellion*. What is *past* we may *lament*, but can't *remedy*. What we may do, and what we ought, is to inform our selves better of the *duty* we owe to God, and those he hath appointed over us, and to endeavour the suppressing of those *principles* which breath the plagues that destroyed the *Nation*; and would again burn us up in hotter flames than those. And if that fatal fire which then prey'd upon our *Peace* and our *Properties*, our *Religion* and our *Government*, our *Persons* and our *Friends*, hath not yet convinced the world of the *evil* and *danger* of a *Resistance*; yet there is another, and a greater as certain and more fatal, threatned by the *Apostle*, *damnation*: For they that resist shall receive to themselves *damnation*.

Which



## His Majesty's Power.

3

Which Words were spoken in the daies of Nero, who, besides that he was a *Heathen*, was a *Persecutor* and a *Tyrant*, and the most infamous instance in nature; and yet this Miscreant is not excepted as to the tribute of Obedience. Whereas had this been said in the days of such a Prince as ours, it might have been supposed that the *virtue* of the person claimed the reverence and *subjection*, and not the *character* of the Prince; and that 'twas damnable to Resist because he was good, not because he was *supream*: 'twas a happy concession therefore to secure the *Authority* of the *Magistrate*, which answers the greatest pretensions of *Rebellion*; if *Religion* be pretended, an *Heathen* must not be Resisted. If *Tyranny*, 'tis *damnation* to resist a Nero; *Κεῖμα*, the wrath and judgment of God, which implies the *guilt*, and expresseth the *danger*.

To resist the *Authority* Providence hath set over us, is so *sinful* and so *dangerous* principally on these Three accounts: That it First *Assronts* the *Authority* of God; Secondly, 'Tis contrary to the *Spirit* of Religion; Thirdly, Destructive to the *Interest* of Societies. The Two former express the *guilt*, and the latter both the *sin* and the *punishment*.

First, *Κύριος καὶ δὲ θεὸς ὁ βασιλεὺς*, and *ἐν δὲ θεῷ βασιλεύς*, saith the *Heathen*; and a greater than both acknowledgeth Pilate's power to be from above. The Holy Scripture intitules God to all the *Royal Adjuncts*, and both *Christian* and *heathen Antiquity* symbolize in these with the *Sacred Oracles*, which hath been largely proved by an excellent *Prelate*, as an instance in some of his particulars: First, the *King's* person is said to be God. 2 Sam. 22. 51. *he is the tower of Salvation for his King*, and 1 Sam. 2. 10. *and he shall give strength*

## A Sermon preached before

unto his Kings, and exalt the horn of his anointed. I have said, ye are gods; and Plato calls the King, θεὸν ἐκ ἀνθρώπων: Gods name is called not only on's person, but Secondly, on's Throne, 2 Chron. 9. 8. blessed be the Lord thy God who set thee on his throne to be King for the Lord thy God. So Homer of Agamemnon: Jove lent thee thy Scepter and Jurisdiction. Thirdly, the Kings Titles also relate him to God -- Gods anointed, his servant given to Saul, 1 Sam. 12. 3. behold here I am before the Lord and before his Anointed: To Cyrus, Isa. 45. 1. Thus saith the Lord unto Cyrus his anointed, To Nebuchadnezzar, Jer. 25. 9. Behold I will send and take all the families of the North, saith the Lord, and Nebuchadnezzar the King of Babylon, my servant: the same Athanasius gives to Constantius the great favourer of the Arrians. Fourthly, The Kings power is from God, to whom alone he is accountable: an ἀνομιμία an unaccountableness, or impunity being a necessary attendant on his Royal function. A Kingdom, Plato calls, θεὸν ἀγαθόν, Gods gift. 2 Chron. 36. 23. Thus saith Cyrus King of Persia, all the kingdoms of the earth hath the Lord God of heaven given me, Dan. 2. 37. O King, thou art a King of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. Athanasius proves by testimonies sufficient that the King wears Gods image and Authority: therefore called by Meander, εἰκὼν θεοῦ ἐν ἡμῶν. The figure of God among men; by the Pythagorean. And there's evidence in the nature of the thing to prove that Kings are no substitutes of the people, God having made the world, 'tis his, and his alone, the Right to govern it: but being of such immense perfection, that our frailties can't bear his immediate Rules; 'tis a mercy that he rules us by men like

## His Majesty's Forces.

S

like our selves, and puts the sword into the hands of creatures of our own make; this he doth. Therefore they that Rule are Gods Substitutes, and no creatures of the people; for the people have no power to govern themselves, and consequently cannot devolve any upon another; therefore the same authority and commands that oblige us to obey God, bind us to reverence his Viceroy.

Secondly, *Resistance* is opposite to the Spirit of Religion; Religion is of a calm and pacifick temper, like the Author, whose voice was not heard in the street; it subdues our Passions and restrains our Appetites, it destroys our Pride and sordid selfishness, it allayes the Tempests and speaks down the Storms of our Natures; it sweetens our Humour, and polisheth the roughness of our Tempers; it makes men gentle and peaceable, meek and compliant: this was the Spirit of the great Exemplar of our Religion; this was the Sence of his doctrine and his practice: He commands duties to be paid to Caesar, acknowledgeth Pilate's power to be from above, commands the Disciples to pray for their persecutors, permits them to flye, not to oppose, rebukes Peter's violence to the High Priest's servant, and the Disciples revenge in calling for fire; he paid tribute, submitted to the Laws of the Sanhedrim, and to the unjust sentence of his Life. This was his temper, and the Apostles who lived among his enemies and theirs, and met with severity enough to sear their Spirits, and exasperate their pens to contrary resolutions and instructions; yet as true followers of their dear Lord, they faithfully transmit to us what they had learn'd from him, viz. that we should obey those that have the Rule over us, submit to every ordinance of man, pray for



for *Kings* and all in *authority*, *submit* to Principalities and Powers, and *obey* Magistrates: And those Spirits of the *first ages* after, who began to be *Martyrs* as soon as to be *Christians*; who lived in the *fire*, and went to heaven wrapt in those flames that had less ardor than their Love; those amidst the greatest and fiercest fires that cruelty and barbarism had kindled, paid the *tribute* of a peaceable and quiet *subjection* to their murderers, and make enforced acknowledgments of the *Right* they had to their *obedience*: nor do we read they made any attempts to free themselves by *Resistance*; though as *Tert.* saith, they were in powerful numbers mingled in their Villages, Cities, Castles, Armies: An Illustrious instance of *passive obedience* in the *Thebeian Legion*, submitting peaceably to a first and second *decimation*, making way to heaven not by their *swords* but another warfare. And now if after all *this*, and infinitely *more* on this Subject that might be said, to pretend *Religion*, and plead *Scripture* for *Rebellion*, is impudent and shameful; an affront to *Religion* and a lye in the face of *Christ*: and those that cannot discern those *great* lines of their *duty*, which are set upon the high places, and illustrated with a *full* beam, and yet can find sin in little harmless circumstances, which nothing hath forbidden but the coyness and perverseness of their own humour, are like him that could see the Stars at noon, but not the Sun, and could spy the shadows made by the mountains in the Moon, but not the greater spots in its visible surface. And for men to strain at the decency of a *habit*, or the usage of a *Ceremony*, when they can swallow *Rebellion* without chewing: is to be like him who durst not eat an Egg on Saturday, but made nothing to kill a man. Had the



the Holy Scripture said by 1000 part so much for the *Jus divinum* of Presbytery, as it hath for obedience to *Authority*; had there been one plain word against *Conformity*, as there are many against *Rebellion*, that would have been worn bare upon the tongue, and have filled the world with endless importunities. But the *Injunctions* and *commands* of Obedience are against our humours and opinions, against the *darling* of our *fancies*, and the *interest* of our *parties*, and therefore here we must shuffle and evade, cog and interpret by Analogies of our own making, by the rules of our *Sett* and the *Authority* we worship, by *necessity* and *providence*, and every thing that will colour sin, and cozen Conscience, that will turn *Religion* into the current of our *Appetites*, and make *Scripture* speak the language of our humours. Thus *Religion* and *divine Authority* shall be revered and pleaded when they agree with *mens own* measures, and send any light or advantage to the *favourites* of their *Affections*; but when they *cross* their models, *oppose* their *Imaginations*, and call them upon *duties* that are displeasing, the case is altered, the great motives of persuasion have lost their power and influence, and *Religion* can do nothing with them. So I come to the Third, which makes *Resistance* both a great *sin* and *punishment*.

Thirdly, Its *Ruinous* to the *interest* of *Societies*. These I must more largely prosecute, because it will lead me into the sad occasion of our present meeting. *Man* is a Creature made for *Society*, and what is against the *interest* of *Societies* is destructive to humane nature; and if the *greatness* of a sin, and the *mischiefs* are to be measured by its reference to the *publick*, for ought I know, *Rebellion* will be the *next* sin to that which

which is *unpardonable* in the degree of *guilt*, as well as it is near it in the *penalty threatned*. Now there are *two* great *Interests of Societies*, viz. *Government* and *Religion*, to both which *Resistance*, both in *doctrine* and *practice* is fatal.

1. To *Government*, for if *Subjects* may resist the power over them, no *Government* in the world can stand longer than till the *next* opportunity to overthrow it; every man will resist what he doth not like, and endeavour to pluck down what comports not with *his* humour; thus every fit of discontent will stir up the various and inconstant people to seek an alteration. And there was never any *Government* so exactly framed in the world, but in the manage and administration of it many things would displease. Now the generality of men are led by their *present senses*, and if they feel themselves pained by any thing, (and it may be too the grief is but in the imagination) they are for *present* deliverance from that *evil* by any means, never considering whither the cure of that *evil* draws; though to *greater* evils after it than the *distemper*, and so upon every discontent the people are inflamed, and upon every occasion *Rebel*: and thus is a *Kingdom* laid open to inevitable devastation and ruine; and by a dear experience we have learn'd, that it is better to endure any inconveniencies in a *settled Government*, than to endeavour *violent alterations*. When the *Sword* is drawn, no man knows *when* and *where* it will be *sheathed*; when the stone is out of a mans hand, he can't direct it as he pleaseth: men with *Swords* by their sides will do what liketh *themselves*, and not what is enjoyed by *those* that imploy them; or could we suppose, what our *own* unhappy experience in the

old Rebellion hath confuted, that Armies would be obedient; yet the Murders and Rapes, the Spoils and Devastations, which are the natural issues of a Civil war, are worse than any inconvenience in any Government possible. And though foreign war is like the heat of exercise, good and healthful for the body, yet civil war is like the heat of fire; Lord Bacon. Besides, They that resist, either overcome the Supream power, or the contrary; if the first, then their instruments in all likelihood conquer them as well as those they secured them against; and so from the Just Authority of their Lawful Rulers, they fall under the Insolence of their Licentious Vassals: or suppose they get the Government to themselves, all the evils will follow which usullay do upon Competitions and variety of Claims, which will breed everlasting disturbance and eternal fears. If the Resisters be overcome by the Power they oppose, they can expect nothing less than to be Crushed and ruined. Thus either way they draw inevitable Ruine upon themselves, and probably on the common body. For Laws and Government are the great Charters of our Lives and Liberties, our Properties and our all: whereas Murder, Rapes, Violence, and all kind of mischief invade the world with Anarchy and disorder.

And how far all this hath been verified in our borders, a little recollection will inform us.

For when fair weather and a warm Sun, the indulgence of heaven, and a long tranquillity had made us fat and frolick, rich and full; our prosperity made us wanton, and our riches insolent; we began to murmur we knew not why, and to complain because we had nothing to complain of. Resistance grew upon the



stock of our *ill nature*, and the *perverseness* of our humours, and every *little* occasion was fuel to the fire that was kindled in the distempered body; Then it was the *Government* was invaded with *malicious* whispers, and *Conventicle* preachments, with *Libels* and *invectives*, with *insolencies* and *tumults*; and when *Sedition* strengthened it self by *noise* and *numbers*, and by *popular zeal*, and talk of *Reformation*, it brake out into the highest irreverencies against the *King* of ever blessed memory, and the most violent proceedings towards his Ministers; to the end, that the *nearest trees* being removed, they might have a *full stroak* at the *Cedar*. Nor did things stop here, but *sparks* grew into mighty *flames*, and small vapours into *Thunders* and *Tempests*: murmurings past into the noise of a *Camp*, and the clamours of the street came to be proclaimed by the sound of a *Trumpet*: the *Cloud* like a hand quickly overspread the *Heavens*, and our *new lights* set us all on fire. The *Pulpit* sounded as much war as the *Drum*, and the *Preacher* spit as much fire as the *Cannon*: *Curse ye Meroz* was the *Text*, and bloud and plunder the *Comment* and the *Use*; Thus began our happy *Reformation*, and proceeded from *Law* to *Licentiousness*, from *Religion* to *Phrensie*; from an happy *Government* to a *wretched* hurry and confusion, and the *progreß* and the *end* were futable to these beginnings. *God* was worshipped with the *Devils* sacrifices, humane bloud and slaughter; and glorified by being *affronted* in his authority and laws. The *King* was *honoured* by the persecution of his person, and murder of his friends; *submissly* addrest to in the stile of the *Rabble*, and *petitioned* in humble form of *Drums* and *Granadoes*; welcomed at his



his Cities by the shutting of their Gates, and entertained in the Country with the glittering of Swords and the noise of War; fought against for his defence, and his life fought for the preservation of the King. Thus happy were our Reformers in the twisting contradictions; and they would be so indeed, could they reconcile one more, viz. that they are the good people, and sure heirs of heaven, because that the Apostle saith, that *they that Resist, shall receive to themselves Damnation.*

But we are not yet at the end of the line, the most fatal part of the story is to come. Therefore after 10000 Butcheries and Devastations, miseries and disorders which cannot be described, but are always the events of a Civil war. Prosperous wickedness finally prevailed, the friends of Loyalty and Justice were scattered and destroyed: Majesty is made a prey to the sons of a Dunghil, and afflicted innocency falls into the hands of the hunters: and after he had been infamously sold like a slave, and imprisoned like a vile malefactor; after that he had been ravished from his friends, blasphem'd in his name, and robbed of the Ensigns of his dignity: after he had been tost up and down from one place to another, according as the designs and insolencies of his cruel Jaylors should call him: after he had been mock'd by conditions of peace and terms of accommodation that were never meant; after that he had made concessions to all their demands, and for the sake of peace and settlement of his Kingdoms, had granted things that Subjects had never the insolence to ask: after these, and 1000 instances of barbarism and indignities more, that his cruel Persecutors might transcend all examples of wickedness,

that generations to come might honour them, as they did the *High Court of Justice* whereof *Pontius Pilate* was *President*; and that they might deserve a deeper *damnation* than that threatned to *bare Resisters*, they summon their *Sovereign* to their *Bar*, and *Try him* by a company of petty fellows that called themselves by a *great name*: they buffet him with their insolent taunts, and bait him with the mercenary noise of *Justice*; like *Crucifie him*: they *upbraid him* with their *own* faults, and *charge him* with the *guilt* of that blood which *themselves* had spilt: that they might add the guilt of *his* to all the rest. Which *black Treason* not to be thought on without *horror*, nor named without a *tear*, they then accomplisht beyond any *Precedent* of former times, and perhaps belief of the future: contrary to their *Allegiance* and their duty to *God*, and their *profession* to the *people*, to the obligation of *Laws* and *common Right*.

Therefore let the *blackest grief* be upon the remembrance of these works of *Darkness*, because, thus fell a *Prince*; one of the *best*, the *wisest*, and most *generous*, and the most *gracious* that ever swayed these *Scepters*; he *fell*, and fell by *violence*, and the violent hands of his *own*, who ought to have sacrificed *their* lives to the preservation of *his*: He fell to the *dishonour* of *God*, to the *grief* of good men, to the *scandal* of *Religion*, to the *shame* of *Protestantism*, to the *overthrow* of *Government*, and *ruine* of the *Nation*. This is a *Lamentation*, and to all generations shall be for a *Lamentation*: But O heavens, O *Providence*, must virtue be dethron'd, and villany be crown'd? must *victory* and *success* wait on *Treason* and *Parricide*, while *infamy* dogs innocence to the grave? must the *most righteous* of *Princes* be the *most miserable* of men?  
and

and Religion and a good cause be the only way to be unfortunate and undone? will the searcher of hearts abet *Hypocrites*, and Providence suffer it self to be made an argument to legitimate *Rebellion*? shall the *Pharisee* pray and prosper, and the *righteous* cry and be forsaken? shall *Treason* carry Religion in Triumph upon its gilded banners; and shall the *wicked* lift up their hands in an appeal to heaven, and bring them down to the destruction of the Just? shall *villany* raise its head to the clouds and meet no thunderbolts there; while the *devotions* of the innocent return upon him in storms and flames? Thus *Sense* and *Nature* would complain on this occasion. But Providence is Just, though we are blind, prosperous villany crows and triumphs for a *moment*, but is covered with shame and perpetual darkness in the *issue*, the *end* of things will disintangle Providence, and rectifie all disorders: then shall we see that *afflicted* virtue shoots up on the other side the grave, and sends its branches into a flowing Paradise, where they shall be green and verdant in an *eternal* Spring; while every tree that virtue hath not planted, shall be *rooted* up and wither in a moment. This I thought fit to suggest as an Apology for Providence, lest the successes of the wicked and misfortunes of the Just in instances so great and near might be Atheistically abused. Thus I am arrived at the *first* period of the miseries the nation was then brought into by *Resistance*, which concluded in the *ruine* and desolation of Government; and this run into all the mischiefs to which humane nature is obnoxious. For Government is the great *interest* of mankind; that which bounds our Passions, and secures our Rights; prevents confusion and that deluge of  
of



of debauches that *Anarchy* lets in upon the world. And how far we felt this would be considered.

When the Nation then had lost its *Head* and its *Glory*, 'twas turned with its heels upwards, and governed by a thing as Infamous in its quality as its name; the *dregs* of the Populacy, the *creatures* of a Sectarian Army, the *worst part* of a body that was had enough in its *best*: these were our *Senators* and our *Patriots*; the *Preservers* of our *peace*, and the *Keepers* of our *liberties*: and keep them they did, but not *for us* but *from us*; and was not this a *liberty* worth the blood and treasure that was spent to purchase it: O the blessed Reformation that filled the Pulpit and emptied our Purfes! that quickned our endeavours and inspired our zeal! and that was so glorious in our mouths and so pleasant in our hopes! were not all *mishappings* in Government well mended, when Government was *thrown up* by the roots? and was not the disease well cured, when the body was *destroy'd*? were we not well freed from evil Counsellors, when we made *Kings* of the *worst* we had? and was not *Tyranny* well extirpated, when we were under an *Army of Tyrants*? But the Glorious things are to come, and we must be cast into *new models*; and when the birds of prey have divided the spoil, and satisfied the cravings of their *appetites* and *ambition*, the nation shall be made *happy* with new nothings, and golden mountains, with *Chimera's* of *Common-wealths*, and fine names for *slavery*. In the mean time *Loyalty* must be scourged with the Scorpions that are due to *Rebellion*. And they that feared the damnation of the *Apostle*, shall be sure to incur the damnation of the *Reformers*. And they that would not hazard their *souls*, must com-  
pound

pound for their *Estates*. But when the Juncto had ran to the *end* of their line, i. as far as their *Master* would permit them, when they were as odious as they deserved, and his designs as ripe as he could wish; then up steps the *single Tyrant*, kicks them out of their seats, and *Belzebub* dispossesseth the *Legion*. He engrosseth the prey to *himself*, and assumes the *sole* privilege of compleating our miseries. He made himself after the Image of a *King*, and invested his *Sword* with the Authority of *Law*; he ruled us with the rod of *Iron* we deserved, and made us *feel* the difference between the *silken reins* of a Lawful Authority, and the *heavy yoke* of an insolent usurpation: and when *Providence* had freed us from this plague, and call'd him to an account for his *villanies*, we fell back into our *old disorders*; we reel'd to and fro, and stagger'd like a drunken man, and were at our wits end: we knew not *this week* who would be our Lords the *next*, nor did our Lords themselves know to *day*, by what laws they would rule to *morrow*. *Confusion* was in their Councils, as well as *Tyranny* in their actions; and there was but *one* thing they seem'd to be agreed upon, which was to ~~enslave~~ the nation; and if we would not believe that this was *Liberty*, we must be knock'd on the head with our *Chains*; if the Sheep would not take *Wolves* for their Guardians, 'twas fault enough, and good reason why they should be *devour'd*. And were not things come at length to a pretty pass, when men in Buff durst proclaim themselves the only *Legal Authority* of the *Nation*; when our armed Masters murdered men in the streets, and threatned the *antient Metropolis* of the Nation, with Gun-powder and Granadoes: *Fire* and *Sword* must be our portion if

if we would not be in love with *infamous Usurpers*; and a worse Powder-plot than *Fauze's* was acting in the face of the *Sun*: The Strength, Riches, Beauty, the almost all of the nation was *designed* for a *Sacrifice* to the rage and revenge of our *opposers*; and *Plunders* and *Massacres* were even the least evils we feared: thus were we tost up and down from *one* war to *another*, and made the sport of the *proud* and insulting *billows*, till *Almighty goodness* settled us again on our old basis, and by a miracle of Providence restor'd us our *Prince* and our *Government*, which our sins had deprived us of; to re-establish us on the sure foundations of *Righteousness* and *Peace*; these are some sprinklings of that deluge of *woe* that we brought on our selves by *resistance*, which I have briefly describ'd to this purpose, that the remembrance of these miseries may beget a *sense* of the *greatness* of the sin of *Rebellion*, and the truth of the particular proposition I have been discoursing under this head, that *Resistance* is fatal to *Government*, and draws temporal and eternal shame and confusion on the *Resisters*;

And though *Government* may be *fixt* again upon its foundations, and *Laws* turned into their *Antient Channel* after the violence they have suffer'd, yet they lose much of their *reverence* and *strength* by such dis-settlements, and the people that have *Rebelled once*, and successfully, will be ready to do so *often*: as water that hath been boil'd will boil again the sooner.

Secondly, *Resistance* is *Ruinous* and *destructive* to *Religion*; for its *contrary* to the Spirit of *Religion*, and therefore *destructive* of its being, for enemies destroy one another. *Rebellion* lays the Reins on mens necks, and takes off the restraints of their appetites;

it



it opens the floudgates of impiety, and lets loose the brats of extravagant imagination, it destroys the reverence of all things sacred, and drives virtue to corners. Religion can't be heard in the noise of battle, but is trampled under foot in the hurry & the tumult; Faith and Love, Humility and Meekness, Purity and Peace, are overcast and silenced by Atheism and Cruelty, Pride and Barbarism, Lust and Revenge. Thus *Rebellion* by breaking up the foundations of the earth lets in a *hell* upon us, and brings in a kind of *present* damnation on the world; and that this is another fatal mischief of *Resistance*, we have felt also by an experience that will keep it in our memories what execution it hath done on Religion.

But now this is a *tender* thing, and I am willing to keep my self within bounds that are *charitable* and *sober*, and therefore must premise what I have to say about it; that I charge not the whole body of the people of *those* times with the guilt of *all* the follies and corruptions I describe. I profess *universal* Charity, and have perhaps *more* for the *worst* of them, than *they* generally will own for *any* that are not of their *own* party or opinion. Therefore at present I shall say no more than what the *sober* and *intelligent* among themselves will acknowledge to be *justly* chargeable upon *some* or *other* of the Sects bred by those disorders: And this will be enough for my purpose, which is only to prove by near and deplorable instances, that *Resistance* brings mischiefs on *Religion*, and not to expose to hatred or contempt the *persons* of any that are *serious* in the way of their profession, though I judg it never so *obnoxious* and *mistaken*. And having said this out of a *tender* Charity, that none

may be wronged by *misinterpretation*, nor any offend that are not concern'd; I come with *freedom* to describe some of the Injuries their unhappy *Resistance* hath done *Religion*, notwithstanding that both *arms* and *tongues* so highly pretended its *defence*. And indeed men fought for *Religion* till they had destroyed it; and *disputed* about it till they had lost it. *Multiplicity* of *Opinions* had quite confounded the *Simplicity* of *Life* and *Faith*; and 'twas most peoples business to *chatter* like *Pyres*, rather than to live like *Christians*, or like *men*: as if *Religion* had been computed by mens *talk* and *disputes* about it, and those *latter* days of the *declining* world had been its *best*, and this in its *growth* and ways of *highest improvement*, when all things *else* were verging to their *fatal fall* and *period*. But alas, the *Tongue* was the *most*, if not the *only Religious member*: and many of the *Pretenders*, like the *Egyptian Temples*, were fair without, but *Beasts* and *Serpents* and *Crocodiles* within; or like the *Bird of Paradise*, they had wings to *flye* in the clouds of *Imagination*, but no feet to *walk* on the ground of a *virtuous practice*. Yea, some had found the way to swim to heaven in the current of their *appetites*, and to reconcile *Covetousness*, *Rapine*, *Cruelty*, and *Spiritual pride*; to the glorious virtues of the *Elect*, the people of God, the *chosen of Christ*, and the good party. *Religion* with *Rebellion*, and *Sacrilege* with *Saintship*; these had learnt to be *godly* without *goodness*, and *Christians* without *Christianity*; these were lovers of God, yet were haters of their *Brother*: haters of open *prophaneness*, but not of *Spiritual wickedness*: very pious, though *cruel* and *unjust*: true penitents, though they returned to their *sins* as soon

*His Majestie's Forces.*

19

as they had complained and wept: their hearts were good, though their actions were dishonest: and they had the root of the matter in them, though that root were a dry stump, and had no branches: they were regenerated, but not reformed: converted, but not a jot the better: devout hearers, but bad neighbours: lovers of God, but no haters of Covetousness: had power in heaven, but none over themselves: they were Gods servants, though they obeyed their appetites, and his children, though no better than those that they accounted of their father the Devil.

Thus had men got the knack to be Religious, without Religion; and were in the way to be saved without Salvation. This was one of the grossest abuses of Religion, that those disorders brought upon us: whereby it was taken from its foundation of virtue and holy living, and placed in emotions, raptures and swelling words of vanity: and when these had kindled the Imagination, and sent the Phancy into the clouds to flutter there in mystical nonsense; and when 'twas mounted on the wings of the wind, and got into the Revelations to loose the Seals; pour out the Vials, and fantastically to interpret the falls of Kingdoms: when it flew into the Tongue in an extravagant Rabble, and abused the name and word of God, mingling it with canting unintelligible babble: when the diseased and disturbed fancy thus variously displayed itself, many made themselves believe, that they were acted by the Spirit; & that those wild agitations of sick imaginations were divine motions: & when this fire was descended from the Fancy to the Affections, and these being exceedingly moved by those vain and proud conceits, caused Tremblings and Foam-



ings, Convulsions and Ecstasies in the body (all which are but natural diseases, if not worse, and just like those odd ecstatical motions of the *Devils Priests* when they come foaming from his *Altars*) these the wild *Phantasticks* had learn'd to ascribe to the *blessed* and *Adorable Spirit*: and when their Fancies being full of rugged notions, and their bodies in an ecstasie, they dream'd of strange sights, voices, and wonderful discoveries, which were nothing but the unquiet agitations of their own disordered brains: these also were taken for *divine Revelations*, and the effects of the *Spirit of God*, shewing itself miraculously in them. Briefly, and in summ; Every humour and phantastick unaccountable motion was by some represented as the *work* of that *Spirit*, to which they are most *opposite*. Thus when warm and brisk sanguine thoughts presented a chearful Scene, and fill'd the *Imagination* with pleasant *dreams*, these were *divine illapses*, the Joies and Incomes of the *Holy Ghost*; when heated melancholy had kindled the *busie* and active fancy, the *Enthusiast* talks of *Illuminations*, new *lights*, *Revelations*, and many wonderful fine things, all ascrib'd to the same *Spirit*: when *phlegm* prevail'd, & had quencht the fantastick fire, rendring the *mad-man* more *dull* and *inactive*; then the *Spirit* was withdrawn, and the man under *spiritual* darkness and desertion: when again, *choler* was blown up into rage and fury against every thing which was not of the fond *cut* and *measure*: This also was presumed to be a *fervour* kindled by that *Spirit*, whose real fruits are *gentleness* and *Love*; yet none here, I hope, will be so uncharitable and unjust as to think I go about to disparage the *Spirit of God* and its *Influence*, which as I ought, I adore and  
reve-

*His Majestie's Forces.*

21

reverence; therefore I think it fit to represent and shame the blasphemous abuses of it, which would expose the most *divine* things to scorn, and make them ridiculous: and that the *blessed Spirit* hath been thus traduc'd and injur'd, and is still by great numbers among us, it would be shameful not to acknowledge, and therefore my zeal and reverence for the Realities makes me thus sharp and severe to the Counterfeits. Nor do I think that folly and phantastry is to be *spared*, because they wear the *stoln Livery* of things Venerable and Sacred: Therefore to go on, this was a kind of *Religion* that the corruption of it bred among us, a *Religion* conceived in the Imagination, and begot by *Pride* and *Self-love*, which gilded the *profession* of it with all the *glorious* names and priviledges of the *Gospel*; and when they had encircled their heads with their own phantastick rayes, and swoln their Imaginations into a *Tympany* of ridiculous greatness, they scornfully contemned *all* but their darling selves, under the notion of the *formal*, the *moral*, and the *wicked*; and proudly pitied the poor and carnal world, *viz.* *all* that were not of their conceited pitch and elevation. And having thus dignified themselves, and debased others, they herded together, drew the *Church* into their little corners, and withdrew from the *Communion* of others, who had less conceit though more *Christianity*; they bid us stand off, lest we should have polluted them by our unhallowed approaches; and having made us as the *Heathen* and the *Publican*, they cryed, *Come out* from among them. The True *Church*, soundness of *Judgment*, purity of *Doctrine* and of *worship* (if men would believe them) was confined to their Gang, just as they were to the corners of  
Africa

*Africa* of old, when their friends the *Donatists* were there; thus did they swell and swagger in their *Imaginations*, till some other Sect as well conceited as themselves endeavoured to take their *plumes* from them and to appropriate their *glorious prerogatives* to their own party; and then they bustled and contended: Here's the *Church*, saith one; nay but 'tis here cry'd another, till a *third* gave a *Lye* to them both; and then the scuffle grows warm of *pride* against *hypocrisie*, the *self-conceit* of one Sect against the *pride* of another, and all against *sobriety* and *truth*. This among some was the *power* of *godliness*, this the *spirituality* of *Religion*, under pretence of which all reverence to things Sacred was destroy'd; for when this *Spirit* was got into the *Pulpit*, and set up the cry of the *purity & spirituality* of *Worship*, it never left Canting on the *Subject* till mens tongues and minds were fired against every matter of *decency* and *order*, as formal and Antichristian. And so far had it prevail'd, as to drive those of warm *affections* and weak heads, from all due *external reverence* to God and all *holy things*: and these well-meaning people being frightened with the terrible noise of *Popery*, *Superstition*, and *Antichristianism* (things they had learn'd to hate, but not to understand) boggled and flew off from every thing their *furious guides* had mark'd with these *abhorred characters*, though it were never so *innocent* and becoming. And thus a rude and slovenly *Religion* made its way into the world, and such a fordid carelessness in matters of *Divine worship*, that should a stranger have come into the *Assemblies* that were acted by this *Spirit*, he would not have imagined what they had been *doing*; and that they were about *holy offices* would perhaps have been one  
of



of the last things in his conjecture. Thus bold and saucy talk crept into mens *prayers*, under pretence of holy familiarity with God; nauseous impertinent *gibberish*, under the notion of *praying* by the Spirit; and all kind of irreverences in *external demeanour*, under the shelter of a pretended *supernatural worship*. Thus had men subtilized *Religion* till they had destroyed it, made it first *invisible*, and then nothing.

And now to gather up all, *Religion* being thus multiplied, corrupted and debauched, being made the game of the Tongue, and the frolick of Imagination; *phantastick* in its Principles, *sordid* in its Practices; *separated* from the form of a virtuous life, and made to serve the ends of Pride and Avarice; what was like to follow, according to the nature and order of things, but *Atheism* and contempt of all *Religion*? and when one saith, *Here's Religion*, and another, *There's Religion*, and a third will certainly ask, *Where's Religion*, and *what's Religion*. When the heathen deities were so multiplied that every thing was made a God, *Protag. Diag.* and others first began to question, and next to affirm that there was none. *Religions* have been multiplied in our days, as much as gods in theirs; and we have seen much of the same fatal event and issue; they made their gods contemptible and vile by deifying things that were so, and we had no less detracted from the credit of *Religion* by bringing it down to things of the lowest and vilest rank and nature; our *Idolized* opinions were no better than their *Garlick and Onions*; the diseases of the mind, *phrensie* and *Enthusiasm*, which our days have worshipped, were no better than those of the body which they adored, and they never raised *Altar* to worse vices than *Rebellion*.

*lion, fraud and violence*, which our *age* hath hallowed and made Sacred, and that notwithstanding all the *glorious pretensions* of those times, *Religion* was among many taken off all its foundations, and the world prepared for *Atheism*. The follies and divisions of one Age, make way for *Atheism* in the next. Thus also briefly of the condition of our *Religion*.

And thus I have shewn how much *Resistance* of the *Authority* that is over us is against our *Duty* and our *Interest*, the *former* God hath plainly told us, and the *latter* we have sadly felt: It remains now, that I add a word or two to the present occasion and so conclude. And have these very men, and this very Faction, drawn the Sword of *Rebellion* upon the same pretences, fears and jealousies of *Popery*, and a Reformation in matters of *Religion*, and to fight for the *Protestant Religion*? What! *fight* for what we already enjoy, and blessed be God, in all its glorious priviledges, in its *Doctrine* and in its *Discipline*? Our Church doors stand wide open, and *Aarons* bells Ring all in: we enjoy it, and we shall enjoy it, we have the word of a King for it: and of such a King whose veracity we may boast of to all nations in that he was never less than his word: and we have the word of God for it, who is *King of Kings*, who will never forsake that *Church* and *People* who are truly Loyal to him, and his *Vicerent*. Let your *Courage* then be answerable to the Justice of your *Cause*: with what heart can a *Traiterous Rebel* appear in the Field, who dying without *repentance* sinks immediately into *eternal flames*? when to those that fight the Lord's *battle* (that is, for their *King*, their *Lawful Sovereign* who is his *Viceroy*, his *Anointed*, his *Servant*, as I have shewed you) Death  
is

to them the harbinger of their happiness, their souls winged with *Loyalty* and *Obedience* flye into the Arms of an *infinite Mercy*. God never standeth Neuter, in every fight his Sword is drawn, and that *Army* is sure to carry the *victory* wherein Heaven hath its *Auxiliaries*; if God be for us who can be against us? if *Omnipotence* lead the *Van*, victory must needs bring up the *Rere*. Let this then be your *comfort* and *cause of rejoycing*, that your *cause* is Gods *cause*; be not then dismayed at their power and malice, but stand up against them with a *good courage*. For he that helpeth you is *infinitely stronger* than they; you fight under his Colours, his Banners, and shall enjoy his Protection, and not only escape the cruel darts of your *adversaries*, but even tread them under your feet. The Lord will fight for us, we shall not go with hast and disorder against our enemies, nor fly from them, Isa. 52. 12. None shall stand against us and prosper, their secret Counsels shall be confounded, they shall fear us and fly from us; we shall chase them, five of you shall chase a hundred, an hundred of you shall put ten thousand to flight, Lev. 26. 7, 8. The wicked fly when no man pursueth. And thus it is, that God entreth into a League Offensive and Defensive with his people. Let us then by our earnest prayers for his Assistance, and our courage and undaunted resolution in our *Soveraigns* cause ingage God in our Quarrel; that he may say to us, as Ruth did to Naomi, Whither thou goest I will go, and where thou lodgest I will lodge; Thy Armies shall be my Armies, and thy enemies shall be my enemies. When thou entrest the Lists with thine enemies, I will come down and be thy *Second*, when thou marchest

E

into



into the battle, I will be thy Captain General, I will make bare mine arm to *save* thee, and arm *Omnipotence* to succour thee, I will arm my self with *Thunderbolts* of vengeance to discharge upon the heads of *thine enemies*; let us thus *ingage* God to become our *Confederate*, our *friend* and *Ally*; and then will all his *Attributes* be up in *arms* against them that fight against us; his *All-sufficiency* that fed and clothed them, will strip and starve them; his *Providence* that was their *Caterer* shall turn their destroyer, and his *Omnipotence* their *Life-guard* become their Executioner; he will turn their wisdom into folly, and their Courage into Cowardise: and thus will he dismantle all bloud-guilty *Rebels*, and lay them open to the just fury and revenge of his friends, and their enemies; disarming their *Courage*, and disappointing their *cunning*, and making the strong to turn their backs, or sink down at the feet of his and their enemies; making their *own* Swords to pass through their *own* bowels, that we may all joyn with the Kingly Prophet, *Psal. 3. 6, 7. Arise, O Lord, save me O my God, for thou hast smitten all mine enemies upon the Cheek-bone; thou hast broken the teeth of the ungodly. I will not be afraid of ten thousands of people that have set themselves against me round about.* And remember this, above all, that he abhors *Neuters* or indifferent persons, *my people shall come willingly*: and our blessed Saviour saith, *he that is not for us is against us.* So that here's no room for a *passive* Loyalty, but only an *active* Obedience. When the flames of a *civil war* brake out in Rome, Pompey said, that he would reckon *Neuters* and *indifferent* men in the number of his enemies, and deal with

with them accordingly. And those that do not actually appear against the *Rebels* as well as they can, but wait to fall in with them if they prevail, are *Rebels* already: They would think the Preacher rude, if he should say they are not *Christians*; when there are no more *disloyal Christians* in the world, than there are *honest felons*, or *innocent murtherers*. And is not this the very season for every man that *fears God* and *honours his King*, to shew his *readiness* and *courage*, his *Loyalty* and his *Love* to his *Prince*; (who is the care of heaven) and whom God long preserve in peace and prosperity to Rule and to Reign over us, and strengthen him that he may vanquish and overcome all his enemies: and let us bless God, that he hath thought us worthy of so gracious a Prince: a Prince who is every way great and good; and who is kind to us to the utmost of our wishes, which past ages have not known, and future will sooner admire than believe: and whose Wisdom, Justice, and Mercy (to those that endeavour to deserve it); whose Munificence and Magnanimity; whose Bravery and Conduct, in a thousand occasions hath been shewn at Land. Those terrible actions upon the *British* Ocean, voluntarily exposing his illustrious life to the most hazardous and dreadful of all combats and dangers, to preserve, not only the reputation, but the just dominion of the Sea, for the interest and glory of the English name and nation. A Prince whose Royal virtues, and Royal merits entitle him to the Crown above all others; if he had not been born to it. All which his Excellencies, and infinitely more, illustrate themselves to the world, and need no recounting.

But because the Rebels now in arms, colour their horrid Treason, and animate the giddy multitude, by poisoning their Affections with cursed Insinuations; and by blackning their Lawful Sovereign with unjust reflections, and most false and most injurious Aspersions; I think it my duty to refell and explode the monstrosity of their Treasonable pretensions and practices: which Clouds of Rebellion can be no way better dispers'd, than by the Sun-beams of Majesty it self.

And thus let us shew our *love* to the *King*, and our readiness to *serve* him in this *great action*, by subjecting our selves *first* unto God whose *Viceroy* he is. And we may be assured, that they that will not be *Loyal* to the *universal* Lord of all the world, can scarce possibly be so to their *particular* Sovereign. And 'twill need a great deal of *Charity* to help us to believe that they who make no *Scruple* to stand *Neuters* in *Gods cause*, and to break even the plainest and most earnest, and most expresse of his Laws, which command to secure and defend the *Rights* of our *Prince*, will be withheld by considerations of *Duty* or *Conscience* from *Rebelling* against their King, or *affronting* his, when there's any powerful interest to oblige them to it.

If therefore we would give any evidence of a thorough *obedience* at present, or any security of a future *Loyalty*; let us do so by using all holy endeavours in the *sincerity* of our *souls*, to ingage *heaven* on our side; and then there will be *hope* that the *Authority* of God may oblige us to *Sacrifice* our *lives* and our *fortunes* in the defence of his *Minister*, wholly aiming to make his



his Raig, safe, easie and prosperous; and in doing so we shall be blest with his *Influence*, and deserve his *Protection*.

And thus behaving your selves with *Bravery*, *Courage* and *Conduct*, answerable to the *goodness* and *justice* of your great *Masters* cause; your *Enemies* shall be subdued under ye, or flye before ye, and *peace* shall be again established in our *Borders*, and *God*, even our own *God* shall give us *his blessing*; *his blessing of peace*; And thus fighting for *peace*, demeaning our selves like *Professors* of the *Gospel of peace*, and *Subjects* of the *Prince of peace*; the *peace* he left with his *Disciples*, will be with us here, and everlasting *peace* will encircle our heads with *rayes of Glory* in the *Kingdom of Peace*.

*And so the Peace of God which, &c.*

---

**F I N I S.**

# BOOKS

PRINTED

For *CHARLES BROME.*

**T**HE Method and Order of Reading both Civil and Ecclesiastical History, by *Edmund Bohun*, Esq; Author of the Address to the Freemen and Freeholders.

Bishop *Lloyds* Historical account of Church Government.

*Bona's* Guide to Eternity.

—his Precepts and Practical Rules for a truly Christian life.

*Camfield's* Sermon preached at *Leicester* on Proclaiming King *James* the Second.

A Serious Apology for the Laws Established.

All Sir *Roger L'Estrange's* Tracts in quarto, and his Translations in octavo.

Several Sermons both at Court and other places.

A Narrative of the principal Actions occurring in the wars betwixt *Sweden* and *Denmark*.

